SAUL
Smitten to the Ground:

Being a Brief, but

FAITHFUL NARRATIVE

OF THE

DYING REMORSE

Of A Late

LIVING ENEMY

(To the People called QUAKERS, and their FAITH and WORSHIP)

Matthew Hide;

Attested by Eye and Ear-Witnesses, whereof his Widdow is one.

Published in { *For a Warning to Gainsayers,*
Honour to God, { *And a Confirmation to the Honest-hearted.*

With an *Appendix* both to *Foes* and *Friends* on this Occasion,
By *WILLIAM PENN.*

Jer. 31. *Surely after that I was Turned, I Repented; and after that I was Instructed, I smote upon my Thigh; I was Ashamed, yea, even confounded.*

Printed in the Year 1675.

767

Whereas after near Twenty Years publick Opposition, made by Matthew Hide, *against the People called* Quakers, *and their Principle of the Light Within, in their publick Assemblies, chiefly in and about* London: *It hath pleased the Lord immediately and secretly to Smite & Awaken him in his Conscience, & to bring the Burden of his Iniquity upon him a few Dayes before his Death (though he was not the worst of open Opposers and Disturbers) that he was necessitated to make a solemn Confession thereof, and unto the Truth, in the Presence of Almighty God, and several of the said People, his Wife, and some others, before he could quietly or with Satisfaction depart this Life. This is given out as a true and faithful Narrative of his Last and Dying Words, as a Testimony for God's Truth and People, against all Apostates, Gainsayers and Opposers thereof, that such may take Warning, for whom there yet remains a Place of Repentance.*

The *Narrative.*

ON the 19th of the 12th moneth, 1675. *Cotten Oade* hearing that *Matthew Hide* was willing to speak with some of our Friends, cal'd *Quakers*, went to him & told him, *if he had any thing to say, to clear himself he might speak, seeing he had opposed Friends in their Declarations & Prayer.*

M. Hide signified thus much, *That he was sorry for what he had done; for they were the People of God.*

C. Oades asked him, *If he had any thing in his Mind to any particular Friends,* nominating *G. Whitehead* and *W. Gibson, or any other; and whether he would be willing any of them should be sent for?*

M. Hide replyed, *As many as please may come.*

Whereupon *Cotten Oades* presently sent for *George Whitehead*, who accordingly went with the Messenger to visit *Matthew Hide* after the Ninth Hour in the Night. So the said *George Whitehead*, *Cotten Oades* and *John Ball*, near the Tenth Hour in the Night, visiting *Matth. Hide* on his Sick Bed, though so weak that 'twas very hard for him to utter words, yet these were understood from him, when spoken to, as followeth. C. O. told him, *Here is* George Whitehead *come to see thee*, Matthew.

G. W. *I am come in Love and Tenderness to see thee.*

M. Hide, I am Glad to see you.

G. W. *If thou hast any thing on thy Conscience to speak, I would have thee to clear thy Conscience.*

M. Hide, What I have to say, I speak in the Presence of God; As *PAUL* was a Persecutor of the People of the Lord, SO HAVE I BEEN A PERSECUTOR OF YOU HIS PEOPLE, as the World are, who persecute the Children of God: [with more words which then could not be understood.]

G. W. *Thy Understanding being darkened, when Darkness was over thee, thou hast gainsaid the Truth and People of the Lord; and I knew that that Light which thou opposedst would rise up in Judgment against thee: I have often with others laboured with thee, to bring thee to a Right Understanding.*

M. Hide, This I declare in the Presence of God, and of you here, I HAVE DONE EVIL IN PERSECUTING YOU, WHO ARE THE CHILDREN OF GOD, and I am SORRY for it; the Lord Jesus Christ shew Mercy unto me, and the Lord INCREASE your Number, and be with you.

G. W. [after some pause] *I would have thee, if thou art able to speak, to ease thy Conscience as fully as thou canst;*

my

my Soul is affected to hear thee thus confeſs thy Evil, as the Lord hath given thee a Senſe of it; in Repentance, there is Mercy and Forgiveneſs; in Confeſſing & Forſaking Sin, there is Mercy to be found with the Lord, who in the midſt of Judgment remembers Mercy, that he may be feared. [The ſaid M. H. being then much Oppreſt, ſtriving for Breath, and lying on his back, that it was very hard for him to ſpeak, G. W. got *John Ball* to turn him on one ſide, that he might the better ſpeak.]

M. Hide, I have DONE EVIL IN OPPOSING YOU IN YOUR PRAYERS; the Lord be merciful unto me; and as I have been an Inſtrument to turn many from God, the Lord raiſe up MANY INSTRUMENTS to turn many to him.

G. W. [after ſome Silence] *I deſire thou may'eſt find Mercy and Forgiveneſs at the hand of the Lord; how is it with thy Soul? doſt thou not find ſome Eaſe?*

M. H. I hope I do, and if the Lord ſhould lengthen my dayes I ſhould be willing to BEAR A TESTIMONY FOR YOU AS PUBLICKLY as I have appeared againſt you.

[His Wife then ſaid, 'Tis enough; what can be deſired more?]

G. W. *If the Lord ſhould not lengthen out thy Dayes; doſt thou deſire what thou ſayſt ſhould be ſignified to others?*

M. H. YES, I DO; YOU MAY; I have ſaid as much as I can ſay.

G. W. (After ſome ſilence) *If this Company be wearieſom unto thee, I think, we may with-draw.*

M. H. You may uſe your freedom.

G. W. *I ſhall leave thee to the Lord, deſiring he may ſhew Mercy and Forgiveneſs unto thee, as I hope he will.*

M. H. The Lord be with your Spirits. Theſe

These things were expreſt about two hours before his death, in the preſence of.

George Whitehead, *Cotten Oade*,
John Ball, *George Browne*.

And the Wife of *Matthew Hide*, and ſome others.

It is to be obſerved before ſome of the People, called *Quakers*, came to him, I perceiving him to be much troubled in his mind, asked him, if he would ſpeak with any of thoſe *People*? he ſmote his hand upon his Breaſt, and ſaid, with all my *Heart*: I asked him again, if he would ſpeak with ſome of the *Quakers*? and he ſmote his hand on his *Breaſt* and ſaid, with all my *Soul*; ſo ſome were invited to come: again, after they had been with him, he did oftentimes deſire, that he might live till Morning, it being Firſt Day of the Week, and that he might bare, on that day, a Teſtimony for the Truth, he had on that day ſo often oppoſed: He alſo ſaid, he had ſince found ſome eaſe to his Spirit: And I being a Silver-Spinſter and he underſtanding that I wrought to People that were great in the World he took me by the hand, and did preſs it much opon me, that I ſhould uſe the *Plain Language*, as *Thee*, and *Thou*; and if they would not receive it, I ſhould let my Trade go: And after ſome more words to this purpoſe ſpoken by him, in a good underſtanding, he ſtretched himſelf out, and died very quietly.

To the Subſtance of this Relation, concerning my Husbands expreſſions on his Death-Bed, concerning the People, called *Quakers*, I was an ear-Witneſs, and *Mary Fooks* too.

Elizabeth Hide. *Mary Fooks*.

To

To all ATHEISTICAL PERSECUTING *and* CONTENTIOUS OPPOSERS *of the* Universal Light of Jesus in the Conscience, *and particularly those that are* Disturbers *and* Vilifiers *of them that believe in him, at their publick Meetings to worship God, according to the Illumination and Motion of that Blessed Principle.*

TO you all a Warning in the Name and Fear of God that you leave off *your vain* Thoughts, your *chaffy, loose & unsavoury* Words, and *rebellious* Practices *against the Light of Jesus in your own Consciences*, & that you dread any more to *revile, backbite, disturb* or *slander his poor People*, that have believed in him, and that follow him according to the Shinings of his blessed Light in their Hearts; speak not evilly of that you do not know, much less go you on to *kick against those Pricks in your own Consciences*, as *Saul* did, lest you become entirely hardened in your Gainsayings, and the Lord God cut you off in his fore Displeasure. O that you would consider your latter End, and repent, you vain mortal Men; for you know not how soon that dismal Trump may overtake any of you; *Are ye ready? are ye prepared? have you the Wedding-garment? are you of them that have suffered with him, being dead and buried to Self-will, Pride, Envy, Revenge, and the Lusts of this ungodly World, and risen with him in the Life, Glory and Rayment of the Resurrection?* If so, where are your Fruits? If you are not, (as ye are not I affirm in

in God's Name) then where's your Authority for these Evil Fruits you bring forth, *scoffing, mocking, jangling, disturbing and bawling against us, stirring up the Scum of the Multitude to abuse us*: Consider before it be too late who is your Master in all these Things, and whose Servants you are, in whose Name and Errand you go, and what Spirit sets you thus to work against so glorious a Principle, and so harmless a People, that not being contented with *lifeless Worships, human Faiths*, and *meer traditional Religions*, cry to the God of Heaven to appear and operate in their Hearts, and teach them by his own holy Spirit, to be his Disciples and Children, according to his Promise, yea, though it cross the World's *Life, Spirit, Customs* and *Fashions*; and therefore cannot longer serve God in the *Oldness of the Letter*, by meer Imitation, or after the Manner of the loose *Christians* of this World, only with outside Performances, but in the *Newness of the Spirit*, in the *Immediate Leadings and Guidings of the holy Ghost*, according to *Rom.* 8. 14. though they were never so much made a Reproach and By-word, and be encompassed about with Loss and Danger; I say, have a Care of resisting, reviling and disturbing these poor People, these *Believers*, these *Asserters*, these *Followers* and *Children of the Light of Jesus*, begotten again of the everlasting Day of Righteousness, *lest you treasure up Wrath against the Day of Wrath, and the Revelation of the righteous fierce Judgments of God, and your Portion be appointed you in that Day with the Workers of Iniquity forever.*

And as I warn you to forsake your vain, frothy, envious and contentious Courses; *so do I exhort you in God's Fear to unfeigned Repentance, and invite you in Love to the true*

true Peace of Conſcience, even that Conſcience which is ſprinckled from Unbelief, Hatred, Malice and all Ungodlineſs, which is only obtained by an humble and ſincere walking in the Light of the Son of God, as 1 *John* 1. taking heed to, and not deſpiſing this holy and ſpiritual Appearance of *Chriſt within*, to dethrone *Satan*, and deſtroy Sin, and to bring in his own everlaſting Righteouſneſs, as the *Jews* did *Jeſus*, whom they only knew after the Fleſh, crying out, *Is not this the Carpenters Son? this Fellow; and if thou art the Chriſt, or Son of God, ſhow us a Sign, and tell who ſmites thee, and come off from the Croſs, and ſave thy ſelf*: I ſay, cavil not thus at the Light of Chriſt in your Conſciences, deſpiſe not his Sufficiency with your carnal Mind, neither turn his Grace, Mercy and Forbearance into a prophane Preſumption and bold tempting of the living God; for then very woful will your End be; behold, read, ponder and meditate on the latter End of this poor Man! let his Caſe be both a *Warning* and *Viſitation* to all that oppoſe the *Light of Chriſt within*, and *the Children of it*, that you may conſider your latter End, find Mercy and be ſaved; when I read the Narrative of his dying Condition, Oh my Heart was much broken before the Lord, and I could not but reverently magnifie his glorious Power, Mercy and Truth, that had wrought ſo ſtrange, ſo great, and ſo bleſſed a Work for his Names Defence, his Peoples Vindication, and I hope, for the poor Man's Soul too; O let him have the Glory forever; for who is like unto him in Heaven or in Earth, whoſe Goings are in the Deep, and whoſe Wayes are paſt finding out, but in his own time.

And truly Pity roſe in my Soul towards all you whoſe Day is not over, & a ſecret ſtrong Groan to God, that you might all ſee your Folly, and repent before you go hence and be no more ſeen.

This Man I have known many Years, being One that he hath often oppoſed in publick Meetings; his main Stroak was againſt the Doctrine of *Chriſt, the true Light, in lighting every Man that comes into the World, with a divine and ſaving Light*; the Sufficiency and Univerſality of this to Salvation, he conſtantly and reſolutely withſtood, not furiouſly, madly and frothily, like outragious Mockers, as ſome ſtill too evidently and frequently ſhew themſelves againſt us, but with great external Sobriety, and Gravity, as well as Zeal, reaſoning after his Manner, and not bawling againſt us; *nor was his Converſation ſcandalous*, but honeſt and exemplary in worldly things towards Men, for ought that I ever heard upon Inquiry: So that his preſent *Convictions*, as they were not the effect of any affrighting Diſcourſe, Inſinnuations or Beſetments of ours in his Sickneſs, neither could they be interpreted to be any Trouble for a *diſſolute* Life, in which he might be thought to condemn himſelf *generally* and *confuſedly*, nor yet did his *Remorſe* only ariſe from the Way of his Opppoſing us, as if he ſtill retain'd his Judgment; but the very Ground of the whole Trouble, and Exerciſe of Spirit, for which he was willing to ſee any of us, and utter the foregoing pathetical Expreſſions, *was his gainſaying us, the People called* Quakers, *in the Way of our Faith and Worſhip*. and ſo much his own Words teſtifie. Let all take heed of the *reviling Thief*'s State upon the Croſs, leaſt they enter not into the Paradiſe of God forever.

And now, my dearly beloved Friends and Brethren, who have hearkned to the holy Reproofs of this inſtructing Light of Jeſus in the Conſcience, and by it been redeemed from the Wickedneſs of this World, and taught in

in deep and heavenly things, and made through your cheerful Obedience, to partake in measure of the great Salvation of God, though it hath been through very many bitter Exercises, and deep Tribulations of Body and Spirit. O! what Cause have you to keep Covenant with the Lord, to abide in your heavenly Habitation, in *a living faith, stedfast hope and constant Patience to the End*, casting your Care upon him, and commiting your Cause and Concerns to him, who is not only able, but willing and ready to succour you, and maintain the Glory of his own famous honourable Name, deeply concern'd in you. O! let us dwell with him for ever, that his holy Spirit may more & more enliven us, his Power strengthen us, and his great Wisdom conduct us through the Work of our Day: 'Tis true *That many are the Troubles of the Righteous*, but blessed be our God forever, *he will as certainly deliver out of them all.*

And though we want not the Evidence of his holy Spirit, that his own right Arm gathered us, and that we are his People bought by his Blood, redeemed by his Power, and made partakers of his divine Life; yet it ought to be no small Evidence of the Lord's goodness; and therefore, both matter of Comfort and confirmation to us, that he hath constrained a Testimony to his own blessed *Light within*, and us his poor dispised People (that have believed in it, and above all the Families of the Earth, contended and Suffered for it) out of the Mouth of an old and constant Opposer of both, and that upon his dying Bed too, when no fears nor Flatteries, no gains nor Temptations from men justly can be thought to have prevail'd upon him: But the powerful Workings only of that very Light he had so long resist-

ed, this ſmit him in ſecret; this made his dying bed uneaſy, & proved its own ſufficiency upon him, by awakening his Conſcience opening his Underſtanding, breaking his Heart, & drawing very plain, tender & ſincere Confeſſion from his Mouth; O bleſſed be the Name of our God forever! who is a God, Glorious in Holineſs, fearful in praiſes, working Wonders for them that commit their cauſe to him.

And whatever were his Provocations to us, I can ſay it, in the fear of God, my Heart was much more filled with Pity then diſpleaſure towards him, and this very repentance is both an effectual Anſwer of my Prayers, and a plain Accompliſhment of my Prophecy, with ſome more of my Brethren; for as I often earneſtly and more then ordinarily, of late deſired of the Lord, this poor Man's Convincement and Repentance, and that with an unuſual tenderneſs of Spirit, even when he was ſtrong in his Gain-ſaying; ſo have I frequently told him, in the Name of God, and preſence of many People, at our Meetings, (when he came on purpoſe to withſtand us) that God would plead with him, by his righteous Judgments; and that the time would come, he ſhould be forc'ſt to confeſs to the ſufficiency of that Light, he then oppoſed; and to acknowledge that God was with us, of a Truth, all which bleſſed be the Name of the Lord is fulfilled, by the Foregoing *Narative*; where he confeſſeth himſelf a *Saul*, deſires forgiveneſs, teſtifies to us, that we are the Lord's People, and prayes for our increaſe. Thus hath our God vindicated his glorious Name.

Nor do I inſiſt on this ſo much, as if we had been hitherto barren of the like inſtances that might encourage

rage us; for a great Volume would not contain what we could ſay of the *Living* and *Dying* Teſtimonies given by great and harſh Oppoſſers to this bleſſed Way of God we are turned unto: But foraſmuch as *this* Man was ſo lately, and ſo publickly a Gainſayer, and ſo generally known of thoſe that frequent our Meetings to have been ſuch; And for that it was his own deſire as well as that the Caſe is extraordinary, and that the Lords Honour, and many mens Souls are concerned; Therefore is this publiſhed: And I pray God, with my whole Soul and Spirit, that it may be a Warning to all Oppoſers, of what ſort ſoever, That they gainſay not themſelves into eternal Deſtruction (for none of their Weapons ſhall ever proſper, the Lord hath ſaid it,) But that they may turn unto the Light of Jeſus in their own Hearts, and follow the Reproofs and Inſtructions of it, *whoſe Ways are Ways of Purity, and all his Paths are Peace*; for he viſits the Creature, to lead out of Sin, which is the only cauſe of trouble: And my deſire further is, that we who have believed therein may keep Covenant, ſtand our Ground, and not again turn into folly. O! have a care of a ſlothfull Mind, that which can ſit at home and cenſure, but is not diligent in the work of the Lord; Let us go on and preſs forward, towards the Glorious Recompence, and this keeps in the univerſal Spirit, out of murmurings and grudgings, and herein ſhall we proſper and be preſerved forever; and let this be the Godly uſe we make of this great obligation which the Lord hath now eminently laid upon us, to watch and perſevere that we may hold out to the end, and give no juſt occaſion to any to ſpeak evilly of this Bleſſed Way of the Lord that hath ſo ſignally been born

born witneſs to, even by ſuch as have ſpoken evilly of it when they come to Dye; As this Narrative (though briefly, yet fully) proves.

And as to the Perſecution that now threatens, you know this, it comes all from the ſame Root, and he that drew a Teſtimony from this Oppoſer (and Perſecutor, as he confeſſeth he was) will in due time give witneſs to his holy Way, and you his People; from the Conſciences of your Perſecutors, as you know full-well he hath frequently done in divers places of this Nation; therefore never heed it, neither be ye moved at it, but be of good cheer, for the ſhout of an Immortal King is amongſt us, who is the only *Sacred Majeſty, dread Soveraign, King, Prince* and *Lord* of *Conſcience*, and no mortal Man whatever; for he only can be Lord of Conſcience who is *greater* then Conſcience, and *Author* of Conſcience; but that, no man is, becauſe Conſcience is the chiefeſt part that conſtitutes that man, therefore no man can be Lord of Conſcience; And be it known to all Powers on Earth it is this great Lord that hath reacht to your Souls, even *Iſraels* God; wherefore keep you with him, hearken to his holy Voice, and obey it diligently unto all Holineſs, and all ſhall go well with you in the end; *Say unto the Righteous, it ſhall go well with them; but ſay unto the Wicked, it ſhall go ill with them*; this God gave his Prophet in charge of old, and it ſtands true to our Day, and ſhall while a good and a bad Man live upon the Earth.

You know, my Brethren, in whom you have believed, and have good Experience of his Power and Faithfulneſs: Call to mind his noble Acts, and valiant Deeds, his great Salvation in all Ages; how ſure, how ready, how

how willing and how able he hath been to deliver our Anceſtors, and you know he is the ſame now at this Day, truſt there forever; for he is greater in you, then he that is in the World, and I know aſſuredly that all theſe Things ſhall work together for good, to them that keep in the Faith, *The royal Faith, the victorious Faith, that Faith that ſtands all Tryals, and ſurmounts all Temptations, and through patient ſuffering triumphs over Rage, Darkneſs and the Grave*: *'Tis this exceeding precious Faith, that makes the good Chriſtian, the good Man, the good Subject, and keeps Man's Conſcience void of Offence towards God and all Men*; and as we keep it, of Right may we ſay, *The Lord is our Light, whom ſhould we fear*; *The Lord is the Strength of our Life, of whom ſhould we be afraid*? O! thoſe that flee before *Informers*, and run at the Sight of *Perſecutors* (yea, though an Army of them) either never had or have departed from this *Noble Faith*, which is pure Confidence in God, and intire Reſignation to his divine Will; come what will come, Chriſt will not have one Coward in his ſpiritual Army: *Fear not what man can do unto you*, was a great Part of his Inſtruction to his Diſciples, the Pilgrim Preachers of his holy Goſpel to the World; but Conſulters with Fleſh and Blood, thoſe that uſe baſe Stratagems to ſave themſelves, that will not abide the Day, but ſlink from the ſhock of Sufferings, and hide in ſtormy times, they betray God's Prerogative, Conſcience's Liberty, fling up the Cauſe, and bring a Spot upon conſcientious Separation; ſuch ſhall become an Abhorrence and utter Deteſtation in the Sight of the pure jealous God, and all good People.

My Brethren, I hope that few or none of theſe will be found amongſt us; howbeit, theſe things may be permitted

mitted for a winnowing, that many may be proved, that so their Integrity may be the better manifested; for a sincere, holy and self-denying people God will have to delight himself in: Blessed are they whose God is the Lord, and whose Trust is in him forever, for they shall never be moved; into his blessed Care and Protection, with my self, do I commit you all; and the Lord of Heaven and Earth preserve us all in his holy Fear, Love and Patience to the End, *Amen.*

W. P.

THE END.
